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UHURU

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BLACK COMMUNITY NEWS SERVICE

MONTREAL CANADA

EDITORIAL

Black people have been physically and mentally colonised for centuries. During this period of brain-washing, they have been made to define themselves in the image of the white oppressor, who use all means possible to produce his desired effect. One of the very powerful and effective instruments that the oppressor use is the news media which is owned and controlled by whites who define for Black People, and constantly misrepresent us. This is purposely done by the oppressor in order to keep the victims in a state of constant confusion and self-hate, which cause them to commit various acts of violence against themselves. We have to clearly recognize and understand this reality, and make the necessary attempts to establish our own news-media, in which we can define for ourselves and communicate with each other.

With this in mind, a group of black people decided to start a newspaper which could cater to the interest of the Black community. In this way we will be able to write about ourselves according to our own perception. The newspaper intends to bring out news of Black people wherever, the news happen - locally, nationally and internationally. It also intends to carry a series of articles which relate to our historical past and finally to point out the contradictions of the institutions of this inhuman white society.

The name of the newspaper we felt should reflect the situation with which Black people are faced - the quest for freedom, and hence the name "UHURU".

What's in a name!

The words we use to communicate influence, how we see the world around us. Words are a part of the language. Language is a means of communicating our feelings and our ideas among ourselves. Our revolution is proceeding on many fronts and at different levels of confrontations. The vocabulary we use to define our aims and goals is one part of the liberation process.

We want freedom. Freedom to live, freedom to work and above all, freedom to shape our future. No word could best embrace what we want ultimately than UHURU. As long as our means of communication is in the hands of the people who have oppressed us, we are not free. As long as we are not free, the world shall know no peace.

The word UHURU, derives from a Swahili verb furaha, which means happiness. We can only be happy when we are free. It is worth nothing that Tanganyika, (now Tanzania) used UHURU as a slogan towards independence. Today Tanzania is one of the very few real independent African countries. We emphasize that a word is only an instrument, ultimately it is we, who attain the state of freedom. To freedom let us march with UHURU as our watchword.

UHURU WANANGU!

NATIONAL CONGOLAIS)
...e aim of his party was to liberate
Congo under a Pan-Africanistic ideo-

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SURVEY OF PRELIMINARY HEARING

by An Observer.

Finally the preliminary hearing of all the black students who were arrested on February 11th has come to an end. After five months of mental strain, I am sure that all these students are extremely happy that the first part of the show has finally terminated. At least it allows you some time to get yourself together, and be ready for the second part of the show which is scheduled for September 2nd.

Of course looking back on the way the preliminary hearing was conducted, it would be rather naive for anyone to think that anything much would be accomplished on that date. From the way the hearing was conducted, it became clear in the minds of everyone, that the prosecution was dependent solely on public opinion and they made sure that they fooled around long enough to give everyone an opportunity to know that two million dollars worth of damage was done at Sir George Williams University.

The entire procedure of the preliminary hearing was geared towards inflicting maximum psychological strain on the students involved. The number of occasions on which these students were summoned to appear in court, only to be told that we thought we could have used you but we realise that we can't. At one time even the court realised that the prosecution was really playing games, and instead of letting the students appear to hear the same story the court would put them through a spelling exercise, to test how well they can spell.

February 11th incident arose out of a peaceful sit-in which lasted for over two weeks, and in which ninety-seven students were involved at the time of the arrest. Throughout the sit-in, it was common knowledge that everyone was participating on an equal level. The idea of leaders never existed during this time, until the beginning of the preliminary hearing, when they purposely selected one student, and made that student appear to be responsible for the February 11th incident. As I mentioned before the prosecution relied heavily on public opinion and that was clearly the reason why one person was selected. They realised fully that if the ninety-seven students were given equal treatment, and were put through the same procedure, then the incident would not have the desired effect on the Canadian public. There would be no way for them to remember the incident, therefore he selected one person, whose name becomes a mark of identification for the incident. Everytime the name of that person is mentioned, then the incident is refreshened in the minds of the public.

You have read about racial disturbances, as well as other student uprising taking place on American Campuses, and never do they hold one person responsible and try to smear the name of any one person.

This idea of selecting a scape-goat, strikes me as being very unfair and to say the least uncivilized, especially when you hear such nonsense mentioned in court, that "the court procedure is set-up for the help and protection of the accused". I would like to ask one basic question. What kind of help and protection does the court expect the accused to obtain from a white narrow-minded racist society, such as the Canadian society? What kind of protection can this very unfair and unjust procedure offer the accused, when everytime the name of the accused appears for a job interview, he finds that the interview does not go beyond the mention of the name. Is that the type of protection that the court procedures afford for so-called accused?

It has always been my humble impression, that courts and court procedures are the only two agents of society, from which one can expect some form of justice, and that it was facts and not public opinion that was the deciding factor.

Well there is an old saying, "never too late to learn", for I have seen clearly that justice for the black man is non-existent in the white man's society even in the courts. Let us examine the procedure that was adopted during the preliminary hearing. The first hearing lasted six weeks, while the other students did not even have a preliminary hearing, but they were just informed that they are committed to trial on September 2nd. The evidence that was of any value in the hearing of Kennedy Frederick, could have been made in a matter of a week or two, but in order to take advantage of the reactionary white public the prosecution purposely prolonged the hearing unnecessarily. This way the entire Canadian public would have heard about the incident. What is good for one is not good for the other. While the defence made every effort to expose the racial back-ground of February 11th and was turned down by the court, here is the prosecution, taking advantage of the racism that exists in the society, by unnecessarily prolonging a hearing that could have been completed in a week or two. Of course it was in this category that the white man's news media, namely the press and the radio played a major role in bringing to life the subtle racism of white Canadians. Every aspect of the court proceedings was publicised, even those that were of no significance.

Meanwhile the black community is being fed on this white poison to the point where some black people would go out of their way to try and defend the enemy. At least the black people in Canada who are awakened to the dirty tricks of the white man, is in a better position than the majority of our people in the Caribbean. Down there the damage is severe, in that the only information that the people rely on, is what is handed out to them in the reactionary press and on the radio. I find it is high time for black people to realise that the white man's press and other news-media was not invented for the benefit of black people but rather to satisfy the white community, and to obtain their support as was glaring throughout the preliminary hearing. Let us make an all out effort to establish our own. Then we will be able to tell it like it is to our people.

Since the preliminary hearing of the first student lasted about six weeks, I thought the other eighty-six hearings would have lasted over a year. However, the prosecution seem to be able to arrange things just the way he wants it, and too bad for the other people. I consider this very unjust and if the law expects people to respect, then the law must be uphold by those who are in control of it. The question is, why should one person be put through the torture of being in jail for six weeks, simply because it is convenient for the prosecution. I think it was unjust for the prosecution to decide on his own to accumulate evidence on the other eighty-seven students during the preliminary hearing of Kennedy Frederick. Is that the type of justice that is practised in Canadian legal procedures? At least if that student was out on bail it would not be so bad, but he was refused bail just about everytime an application was made for bail. Meanwhile witnesses are being called whose testimony has no bearing on the accused whose preliminary hearing is in progress. Hence the reason that when the eighty-seven students appeared in court and expected to sit through the right procedure of a preliminary hearing, all they were told is that they are committed to trial on September 2nd.

As to the actual procedures that were followed during the hearing, it made one wonder whether a kangaroo court was being conducted. Suffice it to say that when the trial comes up, we sincerely hope that so many irregularities and illegalities will not be allowed to happen just to give the prosecution an opportunity to build a case. One very specific example, is the method of identification that was allowed to be used during the hearing. Every witness who testified, was given eighty-eight pictures of the students who were arrested, and then he is asked to select the people that he has seen before. How on earth could this be a valid form of identification, when one, these photographs were of accused only, and two, many of the witnesses admitted to having seen these photographs on a previous occasion.

Last but not least, is an irregularity that pertains directly to the black people in the community. On many occasions, Judge McManamy announced that the hearing was opened to the public, and as long as one is not a witness in the case he or she is free to listen in on the preliminary hearing. Of course we took it for granted that by the public the judge meant both blacks and whites, whereas in effect, he never regarded black people as part of the public. Throughout the hearing, white people were allowed to enter the courtroom, and sit through the entire hearing, without any disturbance from the Judge nor those who claim to be protecting the court. It was quite the contrary for black people, for as soon as a black face appears in the door of the courtroom, the judge would make sure he stopped the hearing, and have the policemen, check them at the door and eventually turn them back, whether they are witnesses or not. Those who managed to enter, either had to rush pass the policemen, or seek the protection of the lawyers for the defence. I view this as a blatant act of racial discrimination against black people. At least if we cannot obtain justice from Sir George Williams, nor the Canadian society, we should be able to look to the courts and the law for some form of justice. How can the so-called protectors of the law expect black people to be law abiding citizens, when they themselves do not even respect the law far less to abide and practise the law.

It is hoped that this article does not constitute contempt of court. It is not the intention to commit such an offense. However, while on this subject it would be worthwhile to mention that numerous clippings from the white bourgois paper are available, in which contempt of court was very clearly committed, to the effect that the accused were actually pronounced guilty, and labelled as degenerate characters even before a fair trial was held. It is curious that necessary actions were not taken against these offenders.

CONGRATULATION TO TRINIDAD AND TOBAGO ASSOCIATION

The Trinidad and Tobago Pavilion at "Man and His World" this year is the only one that is owned and controlled by Black People. As is expected, whenever black people undertake any kind of self-help ventures, they are confronted with many extraordinary difficulties. The two basic reasons being the lack of co-operation and support from their own people, and the severe opposition and pressures from the white power structure. For example, as a result of indifferences deriving out of a verbal contract, in terms of fixing the upstairs of the pavilion, by the city, the venture has now lost an estimate $10,000 business.

However, so far the Trinidad and Tobago Association has been able to withstand the unceasing troubles, since they are adamant that the pavilion must be a successful enterprise.

The enthusiasm which stimulates this effort does not steam solely from the hope of accumulating profits, but more so to prove that the old belief that black people can never succeed in establishing any kind of commercial ventures due to lack of self-confidence is a myth. The venture is primarily to afford summer employment for black students, give practice in business management as studied in school and to allow black people a place at Man & His World where they can feel at home. Part of the expected profits will go to the Association, with which it can increase its cultural programmes for the benefit of their people in Montreal.

The Jamaican pavilion and the Barbados pavilion (The Calypso Club) are both managed by white businessmen. This is of no exception benefit to black people. Recently at the Calypso Club, about four black waitresses were fired without any just explanations. On the other hand, all the white waitresses were retained. The black waitresses were re-hired only after the manager was approached by the black band that entertains at the pavilion.

The at mosphere at these two pavilions is by far not as warm as that of the Trinidad and Tobago pavilion. The extraordinary giaety and warmth which prevades at this pavilion must be complimented. This is only natural of black people, for as one black man said, "Reason is to the Greeks as emotion and feeling is to the Blacks." We of the black community sincerely wish the Trinidad and Tobago Association the best of luck in its great endeavor.

By: THE PUBLICITY COMMITTEE

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CURRENT EVENTS

HAPPY NEWS

by Staff Reporter

Brother Carlos Chambers resumes work while brother Johnny Harris regains consciousness. The two brothers from Sir George had been involved in a serious car accident many weeks ago, while returning from a week-end trip to New York.

The two brothers were subsequently admitted to a hospital in St. Albany's, New York. Brother Johnny remained unconscious there for several weeks.

JOY OR SADNESS?

As we go to press, it was learnt that Moise Tshombe, died in Algiers. As far as we are concerned Tshombe as a black man died in 1960, when he became a traitor. To many black people Tshombe's name became synomymous with treachery. Tshombe helped his white masters to kill Lumumba. In fact it has been reported that he was present when the Belgians stumped Lumumba's body and then shot him to death. Can we be sad when a man, who caused the death of thousands of his own people, in defence of the interests of the enemy, dies?

It is regretable, however, that Tshombe died before he reported to the black race. We hope the death of Tshombe means the death of Tshombeism.

by: Stanley Chiwaro.
Monday, June 30, 1969.

PATRICE LUMUMBA'S BIRTHDAY CELEBRATED IN MONTREAL

Montreal, July 1st.

Celebrations were held in Montreal on July 1st in commemoration of the birthday of brother Lumumba. Lumumba's birthday is recognized as black brotherhood day in many parts of the world.

Many brothers and sisters were present to hear an African brother talk on the circumstance that led to the death of Lumumba and his impact both on Congo and Africa.

The murder of Lumumba, which came seven months after he led Congo to independence, was organized by the white Western world. He was one of the greatest African revolutionaries of our time. His involvement in the struggle is an inspiration to every black man.

Notes on Lumumba

Lumumba was born on July 2nd, 1925 in the Kasai province of the Congo. After eleven years of exemplary service as assistant post master, the white colonialist (Belgians) claimed he had embezzled funds and convicted him. He accepted responsibility, although this embezzlement had been done by his subordinates.

During his work years, he had begun his political career through active participation in the African Staff Association of Kisangani. On his return from prison in 1957, Lumumba acquired a reputation as a brilliant orator and pamphleteer. In 1958, he addressed a firm memorandum to the white colonial government. In October of the same year he helped to form a party which he led until the enemy killed him (MOUVEMENT NATIONAL CONGOLAIS). The aim of his party was to liberate Congo under a Pan-Africanistic ideology. Lumumba was the obvious choice to lead the Congolese delegation to the first and historic All African Peoples Conference (A.A.P.C.) at Accra. On his return from Ghana, on December 28, 1958, Brother Lumumba addressed a large and enthusiastic meeting. The struggle had now entered a new phase.

Six days after Brother Lumumba had returned from A.A.P.C., 30,000 Congolese workers confronted the white enemy. The Belgians responded by promising independence for the Congo. The Congo became independent in 1960. The enemy started his tricks again by dividing the Africans soon after independence. They found slaves like Moise Tshombe, who loved the master more than the master loved himself. Thus slave Tshombe helped enemy in a transformation from colonialism to a new status of a neo-colonialism. Thousands of true revolutionary Congolese died. Brothers were killing brothers for the defence of the enemy's interests in the Congo. The entire white western world is responsible for the murder of Lumumba in the same way it has been responsible for the murder of many black people.

Brother Lumumba's courage and the sacrifice of his life is an inspiration to those of us engaged in the struggle. This courage is better expressed in his last letter to his wife. "Neither brutality, nor cruelty, nor torture, will ever bring me to ask for mercy, for I prefer to die with my head unbowed, my faith unshakeable and with profound trust in the destiny of my country, rather than live under subjection."

By Stanley Chiwaro.

CASE OF ALFRED SIMPSON

The case of the black man referred to as Alfred Simpson in the Montreal Gazette last week was fixed for June 23rd after relavant questions were asked in the Quebec National Assembly about his unjust long detention without trial since September 1968. However, the crown was unable to proceed with the charge of rape on account of the alledged illness of the 40 year old complainant. The case was postponed to September 2nd 1969. At that point the judge entertained application for a reduction of the $2000. bail which the court had set in May 1969. Bail was reduced to two bonds of $950. or $300. cash as an alternative for Simpson and one bond of $950. or $150. cash for the other black accused. Since the accused were unable to provide either bond or cash the Black Citizenship Association deposited the cash on their behalf and they were both released on June 23rd 1969.

From B.C.A.

SISTER CLAIR BECKFORD DEPORTED

The deportation of Sister Clair Beckford climaxed twelve months of continuous harassment and humiliation. Sister Clair applied from Jamaica to enter Canada under the **Domestic Scheme** in 1964. At the time the Jamaican Gleaner advertised that under the agreement, potential applicants must be unmarried. Sister Clair was single and passed the necessary qualifications for acceptance. The agreement did not stipulate that people with children cannot qualify. In this case like (a few others) she had given birth to children before application.

After working as a domestic servant in Canada under the most dehumanising conditions for a year, she registered at the Jewish General Hospital to do a nursing course. She stayed on to work at the hospital after the successful completion of the course. Having improved her economic position, she applied through the immigration department to have her children and their father join her so they could get married.

The immigration department told her she should not have come to Canada if she had children before applying under the domestic scheme and issued a deportation order against her. What happened during the following twelve months amounts to the most blatant example of the inhumane nature of white racism in this country.

The Jamaican High Commission in Ottawa (like the other West Indian Commissions overseas) abandoned a request from Sister Beckford to provide adequate firm representation on her behalf. On the contrary they allowed her passport to be seized during the course of an appeal to the immigration board. These commissions have always failed to provide effective representations for West Indian nationals living in Canada and have been equally unsuccessful in furthering the economic interest of the peoples of the West Indies. Indeed a waste of tax-payers well earned money.

After accepting the humiliation of coming to Canada as a domestic servant (second class citizen), paying taxes for five years and investing in land, Sister Clair's appeal was turned down. She spent $1,200 for legal representation which amounted to a very large part of her savings. She was arrested like a criminal and deported involuntarily on June 13th, to Jamaica.

On the eve of her deportation one hundred and forty black people marched to the police station to protest against the arbitrary and unconstitutional nature of her arrest. Within twenty minutes of our arrival two hundred and fifty riot police armed with clubs, revolvers, rifles, crash helmets, teargas, etc. appeared at the police station and without delay began their intimidation exercises. We must continue to follow very closely events arising out of this case. Sister Clair's case might only be the beginning of a new (Enoch Powell-like) program aimed at forcing black people into a position where it is hoped we will abdicate our human right and determination to fight against injustice. The struggle has just begun. Let us prepare ourselves to fight resolutely for an indefinite period. The time to begin is **NOW.**

By Rosie Douglas

RHODESIA VOTES APARTTHEID

I am convinced that a racial conspiracy, on a global scale, is in the making. It is subtle, and perhaps for the majority, it is still operating at something less than conscious level. But there seems no doubt that the white race (especially in the **West**) is engaged in a conspiracy directed against black men every where.

Superficially, it might appear that there is no relation between enoch Powell's "Keep Britain White" slogan, the recent "law and order" urban elections in the U.S. and Rhodesia's Ian Smith's "there will be no handover" policy there. On a closer look, however, the pattern is unmistakable - a racial conspiracy exists.

It is in this context that I invite you to try and understand with me the implications (and meaning) of the recent result of rebel Ian Smith's Constitutional referendum.

On June 20, 1969 in Zimbabwe (Rhodesia) a white-dominated electorate overwhelmingly endorsed rebel Ian Smith's disastrous intentions:
(1) to create a white-dominated fascist Republic and (2) to introduce and establish the policy of Apartheid (unequal separate existence and development of blacks and whites). To understand thoroughly why and how this development came about would require much more place than provided here. However, brief comments may be made on specific aspects of this development which I believe every black man should know about.

Out of the total Rhodesian population of 4,750,000, only 230,000 (Approx. 5%) are white, but the stringent property and discriminatory franchise makes it possible for only, 90,000 (Approx. 2%) to quality as voters. However, of this 90,000 only 9,000 (i.e. 1/5%) are black. To put it slightly differently: while 95% of the population (Black) provides only 10% of the registered voters, 5% of the population (whites) provides 90% of the entire voting public. The recent vote that voted for Smith's referendum represented about 1% of the entire Rhodesian population. The whole exercise makes a mockery of the purpose of elections in a democracy, and of "our Western Christian Civilization" which Smith so often boasts about.

Those who have followed the events in Zimbabwe since U.D.I. (11th Nov. 1965) the present crisis should be no surprise. Not only did the British Government abdicate its legal, constitutional and humanitarian responsibilities in Rhodesia--the British government publicly vowed never to use force there--but they have provided all the necessary conditions for the rebels to defy the world. When the Rhodesian Federation collapsed in December 1963, all the units of the armed forces and Air Force of the three countries were withdrawn to Rhodesia by Britain, Britain remains the major supplier of arms, ammunition and spare parts to the Rhodesian Armed forces and Air force. The use of force by Britain to bring down Smith would not have necessarily entailed bloodshed. Blowing up the **Beit-Bridge** (the only land link between Rhodesia and South Africa) and the rail link between Rhodesia and South Africa through Boutswana would not have endangered the lifes of any one, although it would have crippled Rhodesia's economy into submission. However, that the latter was unthinkable to the British government is a measure of the influence of British capitalists, who happen to own the two public utilities mentioned. It is therefore a lot of fraud and downright hypocrisy for Britain to talk about, the eventual effectiveness of economic sanctions.

To understand Britains deep involvement in the Rhodesian conspiracy, one has to look from the perspective of Southern Africa. Britain's huge investment capital of probably over $6 billion in Southern Africa is considered worth, much more to them than the fate of 4½ million blackmen in Zimbabwe under the indigenous people is seen as the beginning of the end - of Anglo-American economic dominance there. Zimbabwe is the gateway to Southern Africa.

There are other reasons why Southern Africa, through Rhodesia must be kept in white hands. Two of the most important are: -(1) Southern Africa (for the white man), and Rhodesia (for Britain), has become the only, remaining symbol of white Supremacy and the possible superiority of the white race over the blackman. So, Southern Africa must be kept in white hands by force, of course. (2) Southern Africa, for the West, is an important strategic area in the present East - West confrontation and the anticipated North - South confrontation. In this context Rhodesia is indispensable for the "security" of Southern Africa.

But why should Rhodesia be specially selected for the Vanguard of the white laager and for the exemplification of white superiority over black men? Perhaps, history owes it to the world to reveal the fact that it was in Zimbabwe and South Africa that the white imperialistic penetration of the late 19th

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ECONOMICS RELEVANT TO BLACK COMMUNITY

The biggest problem facing black people lies in the fact that they are forced to exist in two worlds simultaneously. These two worlds, the black and the white, the "veiled" and the "unveiled", the colony and mother country, are consistently at war.

The white world dominates the black world, the resulting effect is the prevailing materialism even in the black world. The question arises immediately, how best can we live in the colony, the black community while engaging in the struggle against the white Mother country. The first thing black people must do in their community is to define economic institutions more appropriate to their own needs, then education must be geared to produce people with skills that suit the environment so as not to justify the policy of dependence on help and expertise from the white world. The result of this would be a more sharpened conflict between the culture of the white world and the natural aspirations of the black people in their community.

Presently in the black community, there exists, the situation of certain black individuals fighting to compete with whites on the basis of the culture of the white world. These individuals engage themselves in commercial projects trying to amass wealth for themselves, which is detrimental to the black community as a whole. Individuality, according to the concept of blackness, is good only so far as it relates to one's own interpretation of experiences, any other form of individualism is a waste of time and is definitely anti-black. Clearly projects on a co-operative basis are need, in which black people would come together in groups and pool available capital. These projects must take the needs of the environment into consideration. In the case of the black community in Montreal, these projects should involve small capital. Immediately a number of likely projects come to mind, hairdressing salon (Afros) dress shops, laundries, small restaurants, grocery stores, nurseries, cleaning and moving businesses. Such projects could be started on a small scale basis and develop over a period of time. Profits should be ploughed back into expansion of the business or into other worthwhile projects for the community. The promotion of all social and religious activities for black people in the community could also be done on a co-operative basis. For example the production of plays with themes that are relevant economically, politically or culturally to the black struggle. The theatre is going to play an important role in our revolution for according to Leroi Jones, "ethics and aesthietics are one."

Car pools are also possible in Montreal; black people who own cars drive others to work, accepting money for gas and parking. This would help save travelling expenses which then could be directed into other projects like public or parochial schools for the community. The Housing business calls for large capital. Such should not be tackled unless large sums could be raised in the community. In Toronto, a black credit union into which money was pooled and loans were made available according to contribution, was the main source for providing homes for black people. There was a somewhat similar credit union here in Montreal, the Walker's Credit union - it is now extinct. Attempts should be made to reopen credit unions once more in the black community. If this is not possible, then an old economic institution of the Yoruba tribe in West Africa, the "Sou-Sou", which is still very operative in the West Indies could be introduced here. The Sou-Sou is also a co-operative endeavour and is very attractive to poor people. It involves the pooling of a stipulated amount of money by neighbours in a vicinity either weekly or monthly, one person receives all the money or a "hand" as it is called, at the end of each week or month. If there are twelve people involved, then there would be twelve "hands." Each person takes a "hand" when it is expedient to them.

In Montreal, there have been many attempts by black people in the past to set up such projects. There were efforts on three different occasions to set up co-operative grocery-stores. There were also bigger endeavours like a soft drink factory and real estate involving about three properties. All these efforts failed. The reasons given were dishonesty among financiers and lack of seriousness. The U.N.I.A. in Montreal has included in their constitution the stipulation that the group must attempt commercial ventures. This obviously is based on Garvey's philosophy that blacks must do what ever is necessary for themselves without donations from white people. However, due to the lack of support from black people; especially from other black groups in the community and the black "intellectuals" on the campuses who, it is said were too proud to associate with the grass roots, the U.N.I.A. was never strong enough to fulfill this part of their constitution despite the fact that under the incorporation Act of Canada, the U.N.I.A. could operate commercially both on the federal and provincial levels. Nevertheless, they were able to provide many educational programmes for the black community.

When the reasons for these failures are examined, one realises that the problem lies deep within the minds of black people. The pattern is similar all over the world. We lack pride, confidence and trust in ourselves and our race - the old slave mentality. However, at the present stage in our struggle, since we are going through our cultural rejuvenation, it is possible that we may have procured some degree of self-realisation which produces self-confidence, pride and undying brotherly love.

Hence, attempts should be made again, since there obviously has been some development in black thinking and since the advantages of such co-operative endeavours are too great to ignore. Such economic projects would benefit the community as a whole. Employment would be provided, from which comes stability and security. New black arrivals would be able to adapt themselves more readily, thus expressing their full potential immediately. Such would be impossible if they had to face the white world. The possibility lies that there may eventually evolve, from this attitude of co-operating, a community council which would deal with general problems in the area such as cleanliness, lighting, dealing with white landlords or even approaching the Montreal City authorities for whatever is deemed necessary. Last but most important is the fact that these projects would produce the unity among blacks that we are all seeking for so painfully, and prepare black people mentally for the type of economic policies which would have to be introduced into our society of the future.

By Odinga Mbasa

Report From A Sister On Cross-Roads Africa

The applicants of cross-roads Africa undergo extensive training and screeing so as to ensure that those that are selected are fully qualified and are prepared to fully accept their responsibility. I happen to be the only black member from Canada, of the last group of Cross-roaders, and when I observe the way some of the white members behave, I have to admit that these people are not seriously interested in working among Africans, but are more so curious to see what Africa looks like.

Our group of cross-roaders made the first stop at Rutgers New Jersey; and it was not until then that I started to feel at ease. Luckily for me, some more brothers and sisters joined the group in Rutgers; because up to this point, I had nothing in common with the rest of the group. Of course maybe if the white members were not so naive about Africa had the whole project, I would not have found it so difficult to feel comfortable. Just imagine that even before these Canadians leave their little "sanctuary", they already have nightmares about the militant blacks that they would encounter in New Jersey. Being the only black in the group, I had to be constantly replying to rediculous statements.

During the meetings that we attended in New Jersey, the problem of racism was discussed, of course the Canadian leaders were only too anxious to try to remind them of the Sir George Williams affair, which put the Canadians in just the same racist category as the Americans. Throughout these discussions, it was the general fear of the white members that the black race would repay them the same treatment that they gave to the blacks. I often had to wonder how such native people could ever be selected to take up appointments in Africa.

Like I mentioned before, the brothers and sister who joined the group in Jersey, contributed greatly towards boosting my spirits from a state of total disillusionment. Of course that is clearly understood, since we were black people who had clearly defined the enemy. From this stage on, my trip continued to be very interesting, and it became very exciting when we arrived in Africa.

When we landed in Africa I felt as though I was in certain parts of the West Indies. Of course this feeling was quite different from what we were constantly reminded about throughout the training program, since we were supposed to be working among people whose culture differed so greatly from ours. Well I can say with pride that I had no strange feeling when I arrived in Africa. On the contrary I felt very much at home. I must confess though, that the Africans greatly contributed to this very homely atmosphere. I found them very charming, and they readily accepted us as their black brothers and sisters. For no sooner we came off the bus, and those who were in the vicinity entered into conversation with us.

There is no doubt that the whites were definitely undergoing a different sensation. This was the first time that white people found themselves in the minority, surrounded by black people for whom they have a great fear. The degree of fear that some of the white cross-roaders manifested during the trip, culminated into a very disastrous incident, when we arrived in Africa. One student was so apprehensive of meeting the Africans that he actually suffered a serious physical disorder when we arrived in the sunny Mother Country. Maybe the radiant splendor was too much for him.

He bacame so sick that the group leader had to recommend medical treatment. Even in his sick state, his fear of African was so intense that he bluntly refused to be treated by an African doctor who he referred to as a butcher. Again I can't help but ask myself, whatever made these ridiculous people volunteer to go to work in Africa, when they are so dumb, that they are not even conditioned to accept the fact that they would be meeting people of a different color.

As far as I am concerned, I feel as homely among the Africans that I have met as when I am among my own blood brothers and sisters.

So far I have not started my assignment as yet, and I am anxiously looking forward to the day when I can enjoy a feeling of satisfaction to be working with my African brothers and sisters.

DEAR SISTER

Dear Sister:

I used to have a lovely long wig and a hairpiece, but my boyfriend made me get rid of them. Now he wants me to go natural! Don't you think that's going too far?

Perma Straight.

Dear Perma:

If you hate to wear your hair natural, then you hate yourself. Your boyfriend doesn't want to have a girl who has no confidence in that which is her own. He wants a girl who's naturally beautiful and proud of it. He should explain to you that straight hair isn't anymore beautiful than curly hair.

When Black people straighten their hair it looks wet, greasy, stringy and unnatural. When you straighten your hair you're unconciously (I hope) admitting that Black is ugly, you're unconciously trying to look white. Granted it takes a lot more than an Afro to make a REAL BLACK WOMAN, but it's a good start and wouldn't it be better to be a Real Black Woman, than an imitation white one? I bet your boyfriend thinks so!

Dear Sister:

I am a proud Black Man who is in love with a girl whose skin just happens to be white. Her heart however is as Black as mine. Recently I tried to become a member of a revolutionary Black group and was refused membership because my girlfriend is white. Don't you think this is an infringement on my individuality?

Thomas White.

Dear Tom:

Did you say an infringement on your individuality? What individuality? You have none, Brother! Proud Black men have proud Black girlfriends and they know that, "individualism is a luxury that Black People cannot afford". In the racist white west all Black People are niggers, not individuals.

It's unfortunate though Tom, but you have a lot of work to do. The time you would have devoted to revolutionary activities, I suggest you now use that time to domestify yourself. Perhaps if you read Brother Fanon's "Black Skin-White Mask", you will see the predicament you're in and hopefully with the aid of a Sister you could move from negro naiveté into Blackness.

Address your letters to DEAR SISTER at 1415 St. Marc, Montreal, Canada, Suite 27.

ON THE WAY TO REHEARSAL

BLACK THEATRE IN MONTREAL

by Sister ERZULI

Generally, black man in white society is being assessed as a lethargic and unproductive creature. Not quite thirty years ago something happened in Montreal to give the death blow to such libel forever; it was the founding of the Negro Theatre Arts Guild, now known as the Negro Theatre Arts Club. The founders of this club were a group of non-prepossessing black people, among whom were Sister Silvia Warner and Brother Oscar Parris. Perhaps it is because they were ordinary working class people from the rank and file of the black community, which is responsible for the unusual fact that at no time was this group estranged from the political happenings in the black scene, but rather functions as a tributary artery springing from the main aorta of black thought.

These brethren sucked at the breasts of Mother Africa and gave birth to something which though comfortably familiar is simultaneously new and different. This club besides indulging in gala evenings of black song and poetry, in addition has successfully produced several works of superlative standing. From their first production "Green Pastures" by Mark Connoly, they have proceeded audaciously to present to Montreal's public, works by unknown black talent, the first of these being "Little Tropics".

The depth of black spirit concealed in the bosom of this club is unbeleivable. A throbbing pulse within the body of the club is Brother Victor Phillips, whose initiative and drive is a tribute to all his black brethren. At the age of fifty-one Brother Phillips is still able and most adequately, to communicate with the young blacks of today, and not only communicate but identify and stand in solidarity. On his own, Brother Phillips undertook a trip to Dakar in 1966 to attend the First World Festival of Negro Arts and used the knowledge which he gleaned from his sojourn and the meeting there of that famous African playwright, Soyinka, to further the interests of the club.

The coming season which begins in September promises to be possibly more exciting than its predecessors. Two plays by Soyinka are scheduled as well as some West Indian works, in particular, "Man Better Man" by our brother, Errol Hill, which incidentally is currently on Broadway with the club's own Florence Dixon, as part of the lighting staff. More information about next season's attractions can be obtained from a newsletter soon to be released regularly.

New members are always welcome by the club and at this time they particularly have need of technical help (stage setters, costumes, etc.). It is regrettable that this year the club is unable to hold its regular summer classes, however this should not be a discouragement to those of you who are interested. Much opportunity exists within the club for self-accomplishment and great things await those who try. Dietah Thomas got her start with the club as did Percy Rodriques.

BLACK ARTIST IN MONTREAL

Last weekend, audiences at Place Des Nations soaked in the blackness of Hugh Massakela, Thelonius Monk, Nina Simone and Art Blakie. In addition, calypsonian Sparrow made an appearance at Place Des Arts. In one weekend, representatives of "the souls of black folk", in South Africa, North America, and the Caribbean, converged in one city, and proceeded to pour their soulful experience into the local audiences. These experiences, as told by means of the horn, the piano, or the voice, that is played or sung, add up to almost the totality of black people's history, endurance, stress and feeling, in all settings, rural, semi-rural and industrial.

At the same time, this convergence here in Montreal, as did their entire shows, brought to mind the journey from Africa through the Middle Passage, to the New World. It placed in the forefront of one's consciousness, the horrible, the miserable, degradation and deprivation, that was the hallmark of that journey, the sheer survival of which alone in itself was a marked defiance of the laws of nature. So much so, that one is tempted to ask, is three hundred years a "dream deferred", "a raisin in the sun".

Simultaneously, as they posed the voyage, they posed the subsequent encounters of black people living in a constantly hostile context, and their responses to that context. Adjacent to all this, these musicians also point to that part of the souls of black folks which is responsible for the black peoples survival and existence today, and also for the future. That is the basic communication between man and man, the quest for man's unification with himself, and with nature. These were well demonstrated in Sparrow's pulsations, Massekela's and Simone's vibrations, and in the universality of spirit expressed by Monk and Blakie.

NINA SIMONE

Society in transition was the major theme permeating Nina Simone's performance at Place Des Nations last Saturday night.

This black artist made it abundantly clear to her predominantly white audience that she was singing about, and for, black people. Similarly those few blacks present, responded, thereby claiming her as their own.

Beginning appropriately with "The Times, They Are a Changing", she then moved into a serene African piece from which she switched angrily to "Backlash Blues". This number evoked uneasiness and disconfort amidst the audience. It asked directly if all people, "black, beige, yellow and brown", people like herself Nina added, so long relegated to second-class livlihood, are supposed to be "just second class fools"?

Leaving that with the audience, she continued, doing the conventional ballad "Black is the Colour of My True Love's Hair", and the gospel song "Oh Happy Day", building up to a masterpiece called **"I Got Life"**. This song points out that black people are in possession of no material goods. However on careful assessment of what black people do have, it shows very clearly that black people have "life". Here Nina expresses highly revolutionary terms, that the greatest resources available to black people are their own human capacities. In short, black people's greatest resources are they themselves.

On reaching this level, she terminated with, "To Be Young, Gifted and Black", and "Revolution". The implications of these two are self-evident.

The issues exposed historical development made, black peoples capabilities affirmed, a solution was suggested. That solution, the casting of the shackles, and the ordering of the universe was symbolized in the musical arrangement and in the kicking down of the stool in the final number, "Revolution".

She laid bare her "soul" to us, that night. Her "soul", which is the cumulative experience of the suffering and misery of black people in an industrial America, the expression of which is derived precisely from this, was fully communicated to all of us present, so that we participated in this communal, black, exchange.

Her entire show declared and negated the bankruptcy and emptiness of official white society. It posed instead a society based on human content. It personified as did she in particular, and all black people in general, the unleashing and releasing of the tremendous human and creative potential of black people, in the active process of remaking the entire universe in their own image.

by Sister Ogun

YOUNG, BLACK AND GIFTED

A student recital, marking the end of the music school 1969 term was held at the Negro Community Center June 1, 1969. The annual recital, at which scholarships and awards are given, affords the student's parents and the public and apportunity to enjoy the preformances by these musically talented young people.

"Scholarships were awarded, by the music school teacher Mrs. Sweeny and by center director Mr. Clyke, to talented students who might not otherwise have the funds to continue their studies." said Mrs. Sweeny.

Mrs. Sweeny holds 6 classes giving instructions in the piano and the recorder from 9 a.m. to 1 p.m. at the center.

A one year private class scholarship was awarded to Thomas Daley by Mrs. Sweeny. Brother Thomas, 14, who played the Celebrated Menuet by Paderewski, has been playing the piano for the last five years.

Scholarships of one half year private classes were awarded to twin sisters Diana and Julia Thornhill and to Richard Torrell. The half year classes will be held by Mrs. Sweeny on alternating weeks and will spawn the full term from September to June.

Scholarships of one year free tuition to the regular classes were awarded by Mr. Clyke to Beatrice Langford and Lucille Christopher.

Camile Hayes, a student in her final year was awarded a bust of Johann Sebastian Bach.

Mrs. Sweeny's work with the music classes is an attempt to develop the potential musical talents of the Black youth in the community, but it seems that the failure of the Negro Community Center to give it's black youth a feeling of pride in their heritage and a feeling of usefulness within their own community has caused the Black youth to turn to white organization for guidance.

by NORMAN GYLES

BWANNA TEMPLE

By Mohammed Apriko.

In the midst of our rising problems, we find a group of Black-teenagers who are determined to do their thing. This group is the Bwanna Temple no 354. There were fifteen members (girls), some of the original members being Phillis Lynch, Jawanna Whims, Julie Samuels, Yvonne Greer, Brenda Dash and Janice Whims. This original group was in existence for about four years.

Now revived, the group is operating under the supervision of Sister Sharon Whims and a committee that consists of Sister Barbara Yearwood as Secretary, Sister Valerie Hernandez as Treasurer and Sister Sharon Whims as Captain.

The Bwanna Temple took part in the Elks convention with their combo drill which was held in New Haven on Sunday 28th June. About thirty eight brothers and sisters made the trip to New Haven, Connecticut.

One of the most commendable things about the group is their spirit and determination. Although they have only been operating for three months, the progress is remarkable. Among other things they have financed their venture to New Haven.

On behalf of the Black Community we would like to express our admiration for the Bwanna Temple. Good luck to a fine group and keep up the good work.

Rally Held Every Thursday Night

"Out of evil cometh forth good," And out of the evil attack of February 11, 1969, by the Administration of Sir George Williams University, who sent armed Riot Police against innocent, unarmed Black students and their white allies, has come some good. One good is that a crying need that existed in our Black community for many years has now been satisfied.

The need for a place where Black people could meet to discuss the most important thing in their lives, that is the problem of living in a white society. Thus, every Thursday night at 8 o'clock there now is a Black Community Rally at the U.N.I.A. Hall at 710 George Vanier Street near St. James.

What we do at these rallies can be stated in one word: Education, not in the ordinary sense of the word, but education that is meaningful to the lives that Black people have to live. Thus, there is Brother Roy States from Nova Scotia, who lectures on the History of the Black Man in Africa, and the Americas. Lecturing on a purely voluntary basis, Brother States often makes it clear that he doesn't speak for the organiser of the Rally, but rather from his own personal opinions. We also receive political education by listening to and discussing the recorded and live speeches of Black men from Canada, England, U.S.A. and the Caribbean. Again, films of Black people struggling in different parts of the world are viewed and discussed.

One may ask the purpose behind this program of political, social education. The purpose is to strengthen and extend the unity that already exists among Black PEOPLE. To quote Brother Tucker, who has over 40 years experience in the movement in Montreal: "Black People must develop the feeling that we are ONE PEOPLE." We must cultivate a sense of NATIONAL CONSCIOUSNESS. We are all brothers, all AFRICANS - at home and abroad.

The solution to our problems will be round when we sit down together and reason things out. When we examine our history and see our present situation, not only in Canada, but throughout the world we will be better able to plan a strategy to solve these problems. So our Thursday night rally will not only continue but will expand. All over the city we will have meetings of Black people studying, discussing and planning ways and means of solving our problems. We urge our brothers and sisters - whether you're from the Carribbean, the Americas or Africa - whether pimp, prostitute, domestic, porter, doctor, lawyer, to come to the rally and offer your suggestions for the benefit of our community.

by: Akintola Chaka

HAITIAN RAID AT MAN AND HIS WORLD

Monday night, the 30th June 1969 a group of sympathizers of the Haitian revolution staged a raid at EXPO during the inauguration of the Haitian week. Papa Doc. Duvalier's black and red flag was set afire and replaced by the ancestral flag (blue and red) of the Haitians. It was raised at half-mast in honour of guerillers, killed in action. An enormous wreath was placed below it. Pamphlets were distributed revealing the existance of Nazitype concertration camps in Haiti. It also stated that resistance against the tonton macoutes is being organized in Haiti in the form of guerilla warfare, and also that papa Doc has called the help of the United States.

A young Haitian dramatically interrupted the program of song and dance at the pavilion to make a speech supporting the Haitian revolution.

by STAFF REPORTER

CRISIS AT N.Y. CITY COLLEGE

The May crisis at C.C.N.Y. was centred around the type of education young blacks should get in a white society and the related subject of its control. (Education as we all know is an essential part of the liberation process.)

The key issues at C.C.N.Y. at this time are the admission procedures and the curriculum of C.C.N.Y. Although C.C.N.Y. is in the heart of a black and Puerto Rican community, the C.C.N.Y. is not only controlled by the white power structure but 90% of its annual intake is white. This mean's taxes from Blacks and Puerto Ricans go towards financing white youth at the "Harlem University".

It must be understood that N.Y. city college system was instituted to cater for the community where each of the colleges is situated. However, in this case the white establishment claim the blacks don't make the white middle class standards "necessary" for admission to C.C.N.Y. The two week occupation on the premises of C.C.N.Y. was prompted by the refusal of the C.C.N.Y. administration to meet the demands of the black - Puerto Rican coalition. The following demands were made by the coalition:

1. The establishment of a separate black and Puerto Rican school of studies.
2. Establishment of a separate freshman orientation course for black and Puerto Rican students.
3. Student voice in setting of all guidelines for SEEK program (search for education, elevation and knowledge) including hiring and firing of all SEEK personnel.
4. That the racial composition of all future entering classes reflect the racial composition of the N.Y. city Public high schools.
5. That Spanish language and a course in black and Puerto Rican History be required of all education majors.

The racist N.Y. board of Higher Education rejected the proposals that had been accepted at the end of the occupation. The situation is back at were it started. In the recent Majoral primaries the white candidates frequently mentioned that they would put the niggers in their "rightful place".

by N.Y. Reporter

JAMAICA IN THE O.A.S.?

According to a release from the Government of Jamaica, the Organization of American States, at its last session, admitted Jamaica into the clique.

Jamaica's applications was unopposed due to the fact that her domestic and foreign policies are compatible with the wishes and desires of the American Government and the local white capitalists who own and control the islands economy and politics.

The O.A.S. is an organization which is financed and controlled by the United States of America and whose function (they say) is to help the underdeveloped countries. But what the O.A.S. really does is to help raw materials and the labour of the people. A few local people receive goods paying jobs and the mass of the people suffer more and more.

Jamaica's entry into the O.A.S. will mean further investments by money hounds like Rockefeller and others. It will also give the U.S. a legitimate military obligation to move in the marines any time the mass of the people (blacks) revolt against white domination. Under these circumstances the American Government usually say that it is to defend American lives and property. Such a move by Jamaica simply means futher oppression of blacks by white people.

Membership of the O.A.S. consists of most countries of Latin countries of the Caribbean like Barbados, Puerto Rico, Trinidad and Tobago and a few other spineless puppet governments. In all these areas the situation is not complicated since Americans own and control the entire economy and in turn influence the politics of the country. Rockefeller is chief offender.

Cuba was kicked out of the O.A.S. after the Cuban revolution started and all American property was seized in the name of the mass of Cuban people.

Wantumi (Errol Thomas)

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WHY TANZANIANS KICKED OUT THE PEACE CORPS

by Ogun Faranto
- reprint from pan AFRICAN PRESS

DAR ES SALAAM -- The kicking out of the U.S. Peace Corps is only one sign of the ill-will Tanzanians bear against the United States Government.

The Peace Corps job in many nations which are officiously labelled as "underdeveloped" (even though they are in fact de-developed from advanced civilizations) has been one of dehumanizing the workers, farmers, peasants, and other oppressed citizens.

In Tanzania - as in other African countries, in South America, in the Middle East, in the Far East, in the Caribbean and in the U.S.A. itself - the Peace Corps pushes birth control as a means of hiding the real causes of the differences between Have and Have-Not nations.

After President Julius Nyerere informed the US Government that Peace Corps aides were "undesirable" because of their destructive influence, the US government-controlled press began to describe Tanzanians opposition as "Anti American feeling".

Instead of printing what the Peace Corps U.S. professors, U.S. business firms and other CIA-connected exploiter troops were really doing, the US Government chooses to spread the notion that other peoples are "Anti American".

But the real anti-U.S. Government feeling of the Tanzanians is based on solid thinking. The Peace Corps in addition to telling people that babies and not economic and social oppression cause bad living conditions, also tried to convince Tanzanians that they ought to have some phony political system like that of the U.S. elite.

They told them that privileged individuals should have a right to control millions of acres of land instead of having Tanzanian land owned in common except for livable-sized acreage for family homesteads and small crops.

They told them that a privileged few should be allowed to own and control the nations industries, its airwaves, its airspace, its T.V. waves and the like.

Just as these ideas have blinded many U.S. citizens from even imagining a another system, the Tanzanians found the U.S. agents were blinding Tanzanians in the same way.

The Peace Corps role in Tanzania is just one example of how strongly the U.S. Government fears Pan African Unity.

Black United Front - Nova Scotia

The Black United front of Nova Scotia grew out of the necessity to coordinate the activity of all organizations within the black community. The specific circumstances surrounding the formation of the front were not incidental. Following the successful conclusion of the Black Writers Congress in October 1968, Brother Stokely Carmicheal (Prime Minister of the Black Panther Party) and his wife Sister Miriam accepted an invitation from Brother Rocky Jones to visit Nova Scotia.

Their presence in Nova Scotia with a population of approximately 20,000 Black people living in several different black communities aroused new interest among our people and of course instilled fear and normal facist reactions from the whites. After a five days stay in the province trying to feel out the mood and understand the nature of dehumanisation arising out of 200 years of economic exploitation, political mutilation and cultural deprivation, brother Stokely returned to the front lines in the United States leaving a firm commitment to make some meaningful assistance available to the black community.

In December, four members of the Black Panther party arrived in Halifax to extend a hand of brotherhood. As expected, the police reacted with phyical intimidation of the Panthers while the communications media tried desperately to mislead and persuade black people to condemn the presence of revolutionary inclined Panthers in Halifax. One member of the Panther party was soon arrested.

Assisted in a physical and financial manner by the Black community of Montreal, several organizations in Halifax with representation from other parts of Nova-Scotia conveyed the first mass meeting in recent times for the purpose of forming a Black United front, such a grouping it was hoped would deal with the immediate crisis and then lay the foundation for what would be a durable community organization to serve all the needs of the black people. Racial tension in the city increased when immediately after this meeting another arrest was made on the charge of loitering.

It was in this type of atmosphere the United front came together under the Chairmanship of Dr. Oliver, an elderly member of the black community. Racial rebellion was only narrowly averted. It was hoped that with a new level of consciousness within the black community, the front would, 1. maintain its relevance to the black community, 2. coordinate the varying shades of political orientation throughout the province to fight the common enemy, 3. address itself in real sense to solving the day to day problems confronting the people and, 4. develop through community participation and control programs that would further the educational, cultural, political and social objectives of the community.

Early leadership problems have plagued the front and hindered their realisation of these objectives. Dr. Oliver, the Chairman ignored the community and headed to Ottawa to negotiate for economic assistance. The first and last community session was the founding meeting. Dr. Oliver secured $70,000 from the department of Health under Mr. John Monroe for the remainder of this fiscal year 1969.

Several members of the front have objected very strongly to the lack of community participation in the united front and the fact that Dr. Oliver intends to pay a fair portion of this money out in a couple of salaries to specific individuals in a rather nepotist manner with very little filtering down to assist in solving the real problems facing the community. At the moment the younger members of the front are planning to take community action to help revolve this contradiction.

by Rosie Douglas.

SPORTS SECTION

by Sport Reporters

SPORTS

CRICKET - WEST INDIANS DOMINATE

Competition in the "A" division has been very close this season with Verdun - Montreal, West Indians, Crusaders and Adastrians battling to capture the league championship. Adastrians and particularly Crusaders with the aid of new recruits from the West Indies have increased their strength relative to Verdun-Montreal and West Indians. Defending cup champions Verdun - Montreal has suffered one defeat at the hands of the new Crusaders team. Scores in the game were Verdun-Montreal 188 for 8 declared; Crusaders 189 for 4. At this stage of the season outstanding players in the "A" division are as follows:

NAME	TEAM	AVERAGES
Bently Alleyne	Crusaders	71
Cecil Marshall	Verdun	64
Cyril Clarke	West Indians	54
Tariq Javid	Verdun	44

In the "B" division, the St. Vincent Mets seems at this early stage of the season to be running away with the championship in their section over defending champions, West Indians. Like in the "A" division, Crusaders and Verdun-Montreal are neck and neck in their section. Jack Dear has provided the St. Vincent Mets with very stylish and consistent batting.

A Quebec team will be picked within the next couple weeks to represent the province against Ontario on July 26th and 27th in Toronto. It is the feeling of this paper that the team will come from the following 14 players: G. Brisbane (captain), C. Marshall, P. Frederick, Q. Mauricette, T. Javis, M. De Souza (Verdun) - B. Alleyne, Edwards, E. Whittington (Crusaders) - L. Braithwaite, R. Callender, C. Clarke (West Indian), H. Harte, S. Chase (Adastrians).

Quebec will be without the services of star batsman Leroy Shillingford this year. Leroy has taken up residence in Boston.

NETBALL

The St. Vincent Association has sponsored a netball team to bring together all sisters that are interested in playing every Sunday at 4.00 pm. at Lower Canada College on Royal & Monkland avenue. It is hoped by the organisers that teams will be invited from Toronto and New York. Sisters that would like to play should contact Viola Daniels 279-3733 or Merle Daisly 733-7053.

BOXING

With the convincing defeat of Quarry by powerful Joe Frazier, the stage is set to finally settling the heavy weight championship issue with Jimmy Ellis. It is our opinion that Frazier will easily handle Ellis. Ellis is pretty quick on his feet, however, and he could potentially force Frasier to fight his style. As soon as this contest is over, boxing fans the world over will look forward to a championship fight involving Frasier and Mohammed Ali. Ali was stripped of the crown because he refused to serve in uncle Sam's racist army. He was sentenced to five years in jail. Ali appealed the sentence and is presently awaiting a new trial. Let us all hope that our brother will be allowed to respect his convictions without further arbitrary punishment. At 26 Ali has been easily the most talented boxer in the heavyweight division during the last decade and probably "the greatest" of all time.

SOCCER

The Caribbees has been playing outstanding soccer this season. At this early stage of the season they are in second place in the first division of the Montreal Metropolitan league. Outstanding performances have come from Billy Samuels I. Frank, and Ron Licorish so far this season with all other players making a valuable contribution.

The new entry Montreal Jets (all black) has not been able to get moving so far this season. This is due to both organisational and personnel problems. These problems are being resolved at the moment and it is hoped that the Jets will make a respectable showing in the second division of the Metropolitan league during the weeks ahead.

We are hoping arrange a festival game between these two teams later this season for the purpose of bringing together as many brothers and sisters as possible. People wanting to join any of these teams should contact Ron Licorish-Caribbees 488-5379, Sturdy - Montreal Jets 737-8341.

TEST CRICKET - WEST VS. ENGLAND

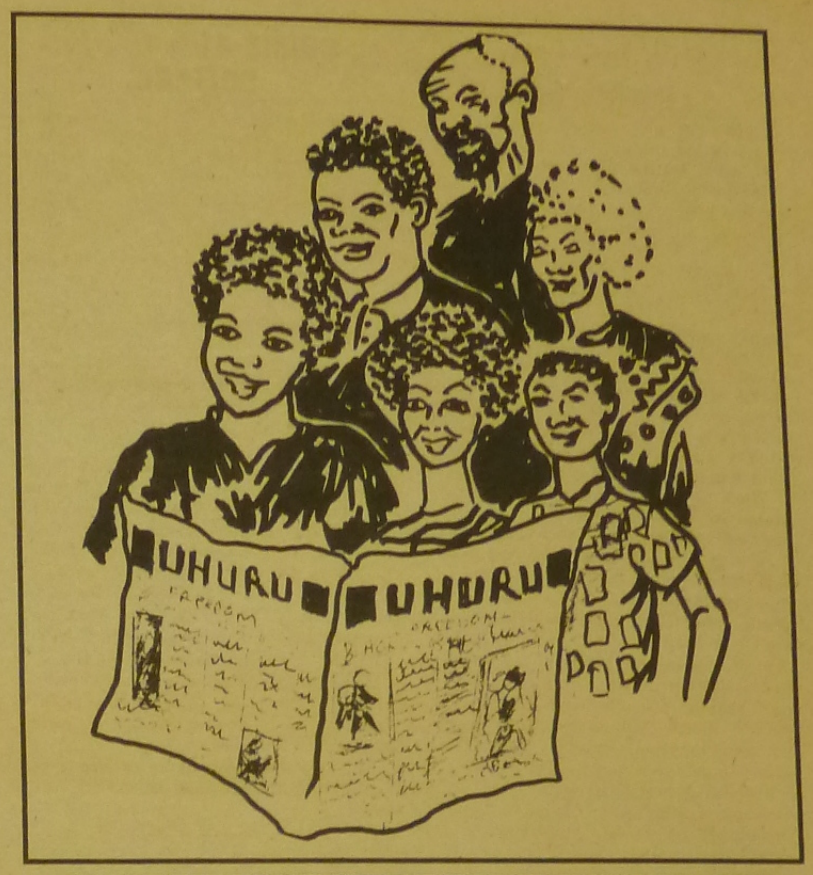
In the current (3 test match series) being played between the West Indies and England our team has lost the first test by 10 wickets and the latest scores we have on the second test are West Indies 380 - England 320 for 9. On the present West Indies team there are several young players. These include Roy Frederick, Steve Comacho, Clive Lloyd, Philbert Blair (Guyana), Charlie Davis (Trinidad), V. Holder, Shephard (Barbados), Foster (Jamaica), Grayson Shillingford (Dominica) and Michael Findley (St. Vincent). The average age is twenty four. Sobers, Gibbs, Hendricks, Carew and Butcher are the only veterans on the team. By 1971 when the West Indies play their next series we should have moulded together a young formidable team to recapture the world championship.

CONT. FROM P. 3

century of Africa met some of its stiffer military resistance. The resistance by the brave Zimbabwan fighters and the persistence of the conflict was very intense and inconclusive.

For the 4½ million black people of Zimbabwe therefore, the results of Smith's Constitutional referendum is immaterial as it has not changed over our determination to win our country back into our hands. In fact, the illumination of Britain by the declaration of a "republic" by Smith will have made light our task. All we will need to do is to replace Smith's "republic" by the Zimbabwan republic. What concerns the people of Zimbabwe is the attitude of their black brothers elsewhere to the struggle. Because, we believe that the struggle is more than just a local nationalist struggle. North America's black community has it's share of individuals who prefer to be fence-sitters or to bury their heads in the sana, rather than face certain realities requiring commitment for the solution of problems confronting fellow-brothers-in-labour elsewhere. Some black people believe that problems of blacks beyond their immediate borders are none of their concern. Others enjoy the relative anonymity, though made precarious through pigmental, conspicious news, in the white society of North America. And yet others - perhaps the majority find satisfaction and fullfillment in just picking up the few scattered crumbs profered by the white society.

I believe that the message from the reactionary politics of the U.S. today is loud and clear: the black man must be satisfied with picking up crumbs and no more. But so long as one lives by picking up crumbs, no-matter how many crumbs he may pick up, he still remains a beggar.



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UHURU

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Canada
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Montreal High

Alfred, Nellie
Gallant, Wanda
Griffith, Elaine
Ryan, Peter
Semper, Sylvia
Thornhill, Patrica
Yearwood, Barbara
Duncan, Hugh
Osborne, Richard
Raddiffe, Jackie

Monkland High

Bailey, Audrey
Bentsinclair, Yvonne
Borden, Terry
Dixon, Dorothy
Dixon, Ingrid
Gabriel, Karen
Johnson, Josie
Knights, Maureen
Knights, Reginald
Lawrence, Michael
Moffard, Therese
McIntyre, Teddy
Robinson, Patrica
Simpson, Suzette

Westmount

Chandler, Clorette
Desmond, Noreen
Folette, Robert

James Lyng

Hernandez, Valerie
McDonald, Caroline

Northmount

Cumberbatch, William
Edwards, Rupert
Goddinson, David
Hogan, Janet
Husbands, Gary
Jones, Joanne
Leslie, Jill
Llewellyn, Leon
Silcott, Elizebeth
Sukhdeo, Lalita

Marymount

Cassell, Ina
Tremblay, Claudette

Dunton High

Allayne, Patsy
Allayne, Tommy
Brown, Diane
Hamilton, Rosana
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UNIVERSITY GRADUATES 1969

Sir George Williams University — Fields

V. Alladin	Geography
P. Alladeen	Sociology
R. Ali	Political Science
M. Arthur	Geography
P. Baichoo	Science
M. Ballantyne	Commerce
D. Bremar	Applied Social Science
G. Bolden	Psychology
M. Chang	Commerce
L. Charles	Commerce
S. Chiwaro	Sociology & Psychology
O. Chow	Biology
F. Daniel	Geography
N. Daniel	Biology
D. Douglas	Sociology
H. Hosein	English
A. Irvine	Geography
W. Jackson	Applied Social Science
H. Joe	M.A. (Economics)
A. John	Science
M. Jones	History
W. Kadzirange	Sociology & Applied Social Science
N. King	Arts
J. Laurie	English
M. Laville	Political Science & Spanish
V. Lewis	Biology
P. Marshall	Arts
H. Maye	Geography
H. Mohammed	Science
G. Pierre	Psychology
A. Rafeek	Science
L. Scotland	Economics
G. Simmons	Commerce
P. King	Arts
J. Stephenson	Psychology
N. Symes	Commerce
H. Symith	History
F. Thomas	Arts
M. Weeks	Mathematics
H. Webb	English
S. Willoughby	Political Science

The following were suppose to graduate but were suspended after February 11, 1969:

V. Belgrave	Fine Arts
Brother Omowale (Kennedy Frederick)	Biology
Brother A. Chaka (Kelvin Robinson)	History
Brother Wantumi (Errol Thomas)	Political Economy
Brother Amega (Ronald Ambrose)	Chemistry

Loyola College

Thomas James	Commerce
Ignatus. F. Kendirim	B.Sc. Chemistry
Mkwawa Wilkson Larcher	Political Science
Syntia Ramkay	B.A. Psychology

McGill University

C.N. Adam	Engineering
J. Adderley	B.A. Commerce
J.M. Ali	Engineering
Z.L. Ali	Arts
M. E. Antar	Science
M.A. Ballantyne	Arts
P. Bethel	Medicine
S. Bourne	Arts
D. L. Bovell	Agriculture
M.S. Chai-onn	Engineering
J. Chang	English
J. Chinfatt	Arts
J.D. Dabreu	English
N.O. Davis	Economics
W. Douglas	Thelogy
S.W. Edwards	Agriculture
T. Edwards	Chemistry
I.J. Elliston	Agriculture
E.R. Ford	Science
L.A. Fungsang	Science
B. Harridia	Science
M. Headley	Nursing
A.Hutchinson	Engineering
J. Joseph	Science
R. Kessaram	Science
K. Kendew	Commerce
E. Kolyvas	Bio-Chemistry
I. Lee	Commerce
K. Lewis	English
M. Mohamed	Science
A.J. Montambault	English
J. Nanton	Science
J. Nasser	Science
R. Ng-Yven	Commerce
D. O'Neil	Commerce
R. Ramphal	Science
E. Rennie	Arts
C. Richards	Bio-Chemistry
K. Samlal	Science
R. Sinanan	Commerce
R. Singh	Medicine
J.R. Skeete	Science
C. Smart	Science
D.H. Smart	Chemistry
M. Trott	Medicine
G.L. Webb	English
C.B. Wilkes	Economics
B. Wiltshire	Commerce
D. Yap	Science
T.A. Zyn	English

"ANATOMY OF REBELLION"

Pounding Feet!
Pounding Feet!
Catch 'Em
Catch 'Em
Go Get 'Em
Pounding Feet!
Pounding Feet!

Torrid Eye!
Flaring Nose
Snarling Teeth
Sweat!
Oil!
Sweat and Oil
Pounding Feet!
Pounding Feet!

Vibrant Voice

Vibrant Flesh
Tearing, Bonds
Drums!
Guns!
Drums and Guns
Pounding Feet
Pounding Feet

Searing Breath
Searing Blood
Shadowed Skin
Heaven!
Hell!
Heaven, or Hell
Pounding!
Pounding!
Pounding Feet!

Kwame "Carl" Lumumba

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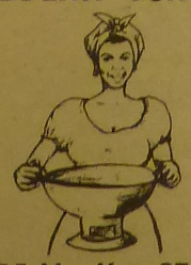
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BULLETIN BOARD

Uhuru welcomes any announcements, articles, poems or points of information which are relevant to black people. Manuscripts should be typed and submitted to the editors one week before date of next publication.

(1) There is a group in London who is, bringing out a publication entitled "Bogle L'Ouverture", based on a series of lectures on African History, talks on the relevance of black power in the West Indies, and other important features, given by Brother Walter Rodney. As part of the fund raising effort to bring out this publication, prints of a portrait done by Rap Daniel Hartman, a Jamaican artist, are being sold at $1.00 per copy. Contribution are also welcome. For further information please contact Clyde Cunningham at 672-5207.

(2) Young Black lawyers are becoming more involved than ever in the Black Revolution. Many law students are black conscious and hope to use their legal training to help black people.

(3) **Football Fans**
The Carribbees Vs America
Place: Jarry Park
Time: Sunday July 6th at 4.00 P.M.

(4) Every Thursday evening at 8 P.M. black people meet to discuss black history and culture. There are also debates and discussions on different topics. Your problems as a black man can be a subject for discussion in an attempt to find solutions, and your ideas with regard to our struggle for black nationalism is always welcomed. Come to the U.N.I.A. hall at 710 George Vanier St. (St. James near Atwater). It will be a unique experience.

OBITUARY

(On Babara Jones)

Funeral services for Dr. Barbara A. Jones were held at Divinity Hall at McGill University, June 4th, 1969. Dr. jones died suddenly, however the result of the autopsy was not made clear to the public. The service was presided over by Reverend Este, and the eulogy was delivered by Richard Lord.

Born in Barataria, Trinidad, Dr. Jones was the first woman to receive a diploma from the Imperial College of Tropical Agriculture. With a scholarship from the Trinidad Government, she attended Cornell University, where she received her Ph. D in genetics, in 1965. She was the first West Indian woman to earn a Ph.D. in that field.

Sister Barbara Jones returned to Trinidad, but unfortunately the Government could not afford to pay her the expected salary. In addition to this, facilities were inadequate. She was offered a job at Federated Chemicals. She however refused this offer. She was involved with the Workers & Farmers party. On the whole she was dissatisfied and so left for Canada after about six months.

Dr. Jones taught at Sir George Williams University and Marianopolis college. Until her death she was assistant professor of genetics at McGill university.

She wrote and illustrated several books of poetry including "Among the Potatoes" and "Mango Season". She also gave lectures, took part in panel discussions, wrote plays and articles and participated in many dramatic productions.

Sister Barbara's body was flown to Trinidad for burial. She is survived by her father Israel Jones, five sisters and four brothers.